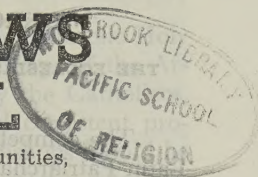


CHRISTIAN NEWS FROM ISRAEL

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This Bulletin provides information on the Christian Communities in Israel. It contains a chronicle of Christian events, contributed by representatives of the Churches concerned, and information regarding the Government's policy towards its Christian citizens. It also contains items of documentary interest.

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CHRONICLE OF EVENTS : JULY-OCTOBER

THE ECCLESIASTICAL COURT OF NAZARETH TO HAVE JURISDICTION IN THE WHOLE OF ISRAEL.

The competence of the Ecclesiastical Court of First Instance of the Latin Patriarchate at Nazareth, which hitherto was confined to Galilee only, was extended to cover the entire territory of the State of Israel by a decree issued by His Beatitude Mgr. Alberto Gori on June 12th.

By the same decree, Mgr. Antonio Vergani, the Latin Patriarch's Representative in Israel and Patriarchal Vicar of Galilee, was appointed judge of this ecclesiastical tribunal.

TERCENTENARY CELEBRATIONS OF ST. JEAN—BAPTISTE DE LA SALLE.

The Tercentenary of the birth of St. Jean-Baptiste de la Salle, the founder of the "Brethren of the Christian Schools" (the "Frères") was celebrated in Nazareth on 15th-17th June by the Catholics of all rites. On Friday, the 15th, Mass was offered by the Maronites, joined by the Frères themselves, who on this occasion also commemorated the seventy-fifth anniversary of their arrival in the Holy Land. On Saturday, His Exc. Mgr. Hakim, Greek-Catholic Archbishop of Galilee, celebrated a Byzantine mass, and on Sunday, His Exc. Mgr. V. Gelat, Auxiliary Bishop of Jerusalem, who had crossed for this occasion from the Old City, celebrated a Latin pontifical mass in the Church of the Annunciation. On this occasion, Mgr. A. Vergani delivered a panegyric on St. Jean-Baptiste de la Salle, laying special stress on his pedagogical ideas.

FRANCISCAN PILGRIMAGE TO EYN-KEREM.

Twenty Franciscan Fathers crossed the lines from the Old City to Eyn-Kerem on July 2nd, to celebrate the Feast of the Visitation of the Virgin Mary to St. Elizabeth. They were accompanied by a choir of 20 Arab boys from the Franciscan Orphanage in the Old City, to whom special permission had been issued by the Israeli authorities to cross the lines for this purpose.

The ceremony took place in the Church of the Visitation. The interior of this Church has been embellished by three recently completed frescoes by Prof. Vagarini, depicting the disputation of Duns Scotus at the Sorbonne, the Battle of Lepanto, and the Marriage at Cana.

LATIN PATRIARCH'S VISIT TO SWITZERLAND.

On July 7th, the Latin Patriarch of Jerusalem, accompanied by Mgr. Léandre Girard, Procurator General of the Patriarchate, left Jerusalem and proceeded via Rome to Einsiedeln in Switzerland, to attend the first Congress of the Swiss Lieutenancy of the Knights of the Holy Sepulchre. The Congress took place on July 14th and 15th.

CONSECRATION OF NEW BISHOPS FOR THE ARMENIAN PATRIARCHATE OF JERUSALEM.

On July 8th, in Etchmiadzin (Armenia S.S.R.), the Apostolic Holy Seat of the Catholicos of All Armenians, three new Bishops of the Armenian Patriarchate of Jerusalem were consecrated by the Catholicos, His Holiness Gevork VI. It has been the ancient and consistent procedure of the Armenian Church for centuries that all Bishops should be consecrated by the Catholicos in Etchmiadzin, which, as the Apostolic Holy Seat, is the main religious centre of all Armenians. Hence, on this as on all previous occasions, the ceremony of consecration served to symbolise the unity of the Armenian Church under one leadership. The new Bishops are: Archbishop Yeghisheh Derderian, who at present is Locum Tenens of the Patriarchate, Bishop Souren Kemhadjian and Bishop Norayr Bogharian.

For the Armenian Church in general and for the Armenian Patriarchate in Jerusalem in particular, the ceremony was an event of great happiness and significance, inasmuch as the consecrations of the Bishops are a source of added strength and influence to the Jerusalem Patriarchate, which is considered as the most important centre of faith and culture of the Armenian Diaspora.

TE DEUM SERVICE FOR THE NEW KING OF BELGIUM

In the presence of the diplomatic and consular representatives of Belgium, a solemn Te Deum Service was held on July 22nd at the Church of St. Anthony in Jaffa, in honour of the accession to the throne of King Baudouin. The ceremony was attended by representatives of President Weizmann and of the Foreign Office.

FEAST OF ST. NICODEMUS AT RAMLE

On August 4th, a solemn celebration of the Feast of St. Nicodemus took place at the Franciscan Church and Hospice of St. Nicodemus at Ramle. Mass was celebrated by the Very Rev. Father Joseph Montero, Procurator of the Custody of the Holy Land, who had come from the Old City together with several other Franciscans.

FEAST OF THE TRANSFIGURATION ON MT. TABOR

On August 6th, the Feast of the Transfiguration was celebrated with particular solemnity in the Franciscan Basilica on Mt. Tabor. Pontifical Mass was conducted by His Paternity, the Most Rev. Father Giacinto Faccio, Custos of the Holy Land, who came with a party of Franciscan Fathers from the Old City for the occasion.

ASSUMPTION DAY IN JERUSALEM.

On August 15th, the Feast of the Assumption in Jerusalem was celebrated at the Church of the Dormition and in the Chapel of the

Assumptionist Fathers of Notre Dame de France. The ceremony at the Dormition was conducted by the Very Rev. Father Terence Kuehn, O.F.M., Patriarchal Vicar for Southern Israel, assisted by the Very Rev. Father Leo Rudloff, O.S.B., Apostolic Administrator of the Dormition Abbey.

FEAST OF OUR LADY QUEEN OF PALESTINE AT DER-RAFAT.

Most impressive scenes marked the recent celebration of the Feast of Our Lady Queen of Palestine in the fine Church at Der-Rafat, in the Judean hills, built by the late Mgr. Barlassina twenty-four years ago, and remarkable for the unique feature of its 350 broad ribbons, bearing the inscription "Ave Maria" in as many languages.

The Congregation, larger beyond comparison than any which has assembled for the Feast for over 20 years, filled the beautiful edifice to capacity, and included not only the entire staff and all the pupils of the nearby Salesian Agricultural School and Convent at Beit Jamal, and some 250 Catholics from Jerusalem, but also groups from Haifa, Nazareth, Reneh, and Jaffa of Nazareth.

Solemn Mass was offered by the Very Rev. Mgr. A. Vergani, Patriarchal Representative in Israel, who, in his discourse after mass, gave the theological reasons which prompted the late Patriarch, Mgr. Barlassina, to ascribe the title "Queen of Palestine" to the Virgin and to institute the Feast in her honour, both of which were later approved by the Church. The choir was led by Rev. D. J. Nicola, whilst Mr. Boulous Karram, of Haifa, officiated at the organ. After the service, the Congregation was entertained by the Rev. Father Gorla, Director of Der-Rafat, and by the Sisters of St. Dorothy.

MINNESOTA "SPAN" STUDENTS IN ISRAEL.

Nine American students from Minnesota, two from Macalester College in St. Paul and seven from the University of Minnesota in Minneapolis, together with their faculty advisor, the Rev. John Saunders Bone, put in a study course during July and August in Israel under the auspices of the Minnesota Span Association. "Span", which stands for Student Project for Amity Among Nations, is in an association of students attending Minnesota colleges who go abroad to study a topic of particular interest to themselves, to engage in research on that topic, and to compile the information secured into a thesis to be submitted to the University of Minnesota for twelve hours of graded credit. Span has student groups with faculty advisors this summer in England, France, Germany and Peru in addition to the group in Israel. These students have been selected on the basis of individual interviews, taking into consideration personal qualities of leadership, social maturity, scholarship and an interest in international problems.

The Israel group comprises three Jews, one Roman Catholic, and

five Protestants in addition to their advisor, who during the regular academic year serves as Minister to Baptist students at the University of Minnesota. Three of the Spanners worked on Kibbutzim, gathering material on such topics as "Associative and Disassociative Aspects of Kibbutz Life" and "The Influence of Politics on Life in a Kibbutz". Students with headquarters in Tel Aviv and Jerusalem gathered material on Animal Husbandry, Youth Organization, Vocational Education, and the influence of the Orthodox Religious Party on Political and Cultural Life in Israel.

An important phase of the Span programme is the "Back to the Community" programme whereby Spanners report to their home communities their specific findings and the general impressions gained from their summer's experience in Israel. Spanners believe this to be a positive and a concrete way to build bridges of understanding between peoples of different nationalities in the world. They work under the motto: "It is better to light one candle than to curse the darkness".

SPECIAL MASS IN THE GREEK ORTHODOX CHURCH OF JAFFA

On September 2nd, a special mass was conducted in the Greek Orthodox Church of St. George in Jaffa by the Rev. Archimandrite Evstathios, followed by a Memorial Service to mark the second anniversary of the end of the struggle against the guerillas in Greece.

COPTIC CHURCH IN NAZARETH DEDICATED

On Sunday, September 9th, the Coptic church of the Virgin Mary in Nazareth was dedicated at a special solemn service attended by practically the entire Coptic community in Israel and hundreds of guests. The latter included representatives of other Christian communities and of the Israel Government, and a large number of Nazareth notables. The service was conducted by His Eminence the Coptic Archbishop of Jerusalem and the Near East, Anba Yacobus, who had come from the Old City for the occasion.

The Coptic church in Nazareth is the first Christian church, the building of which was begun and completed in the State of Israel. Despite the prevailing shortage and the strict Government control, permits for building material had been made available by the Israel authorities; and the cornerstone was laid in 1949. Situated not far from the Fountain of the Virgin, the new church, with its low cupola flanked by two tall towers, and built of chiselled chrome-tinted Galilee stone, is a handsome, spacious building. It was constructed by a Nazareth architect with local labour, and provided considerable employment in the town. The total cost of over IL.27,000 was covered by the Coptic church, which has extensive properties in Israel. The church grounds had been presented by a member of the Community some fourteen years ago. Cast iron bells, weighing 400 kilograms each, had been brought from the Old City, as none were available in Israel.

The total number of Copts in Israel is at present about one thousand, concentrated mainly in Nazareth, Jaffa, Lydda, and Ramle. They have four priests—Rev. Yowakim el Antouni, Superior of the Coptic Convents in Israel, who has been in Jaffa for many years, Rev. Morkos, who arrived in Israel two years ago, Rev. F. Abd-el-Malak, and Father Jubrail.

After the colourful and interesting service, in which several priests, deacons, acolytes and choir boys took part, a reception was held in the church grounds, at which Archbishop Yacobus and the Rev. Yowakim el Antouni thanked the Israel authorities for their help. Mr. Yaakov Yehoshua spoke in Arabic on behalf of the Ministry of Religious Affairs. Representatives of the Orthodox, the Anglican and other Churches also spoke. The guests were later entertained to lunch. The Service was broadcast by the "Voice of Israel".

VISIT OF THE ABBOT PRIMATE OF THE BENEDICTINE ORDER

On September 23rd, the Most Rev. Father Bernhard Kaelin, O.S.B., Abbot Primate of the Benedictine Order, crossed the lines from the Old City for a visit of several days. Father Kaelin, who is Swiss, had arrived with a party of Swiss pilgrims from Rome. In Jerusalem he stayed at the Benedictine Abbey of the Dormition on Mt. Zion. He later visited the French Benedictine Convent of Abu Ghosh and the sanctuaries of Galilee.

During his stay in Jerusalem, Father Kaelin paid a visit to the Ministry of Religious Affairs, accompanied by the Very Rev. Father Leo Rudloff, O.S.B.

VISIT OF ARMENIAN DIGNITARIES TO JERUSALEM

On September 25th, His Grace Archbishop Derderian, Locum Tenens of the Armenian Patriarchate, accompanied by His Grace Archbishop Rouben Manassian, the Rev. Father Barkev Vertanessian, and Mr. Hintlian, Secretary of the Patriarchate, crossed the lines into Jewish Jerusalem. They were met at the Mandelbaum Gate by Dr. Colbi and Dr. Mendes, of the Ministry of Religious Affairs, and by a delegation of the Armenian community, who escorted them to the Y.M.C.A. There they were welcomed by Mr. Michaelian, on behalf of the Armenian community in Israel. Dr. Colbi congratulated Archbishop Derderian on his recent consecration, and, in the course of his address, drew an interesting comparison between the history and the present problems of the Jews and the Armenians. Responding, the Locum Tenens thanked the Government and his community for their warm reception.

REPAIRS TO CHRISTIAN PROPERTIES DURING 1951

At the instance of the Ministry of Religious Affairs, the Department of Public Works of the Israel Government has effected repairs to the following ecclesiastical properties during 1951:—

The Russian Ecclesiastical Mission in Tiberias;
 A building at the Bishop Gobat School on Mt. Zion;
 The Greek Orthodox churches at Mujeidel and Maalul;
 The Greek Catholic church at Sirin in Galilee;
 The Greek Orthodox church at Abu Tor in Jerusalem;
 The Christian cemeteries of Lydda.
 Contributions to the cost of these repairs were made by the Ministry of Religious Affairs.

A JERUSALEM SISTER ELECTED SUPERIOR GENERAL OF THE CONGREGATION OF THE SISTERS OF CHARITY OF ST. CHARLES BORROMEO

The General Chapter of the Congregation of the Sisters of Charity of St. Charles Borromeo, at its session in Kloster Grafschaft (Westphalia) on 18th August, 1951, elected the Reverend Mother Eustachia Hadamik, of Jerusalem since 1930, as Superior General of the Congregation. Her official residence will be at Kloster Grafschaft.

This is the second time a Sister of Charity of St. Charles Borromeo from Jerusalem has been elected Superior General of the Congregation. The Reverend Mother Constantine Hermann, who was Superior General from 1939 to 1944, had also previously worked in Jerusalem. Since the death of Mother Constantine the office had remained unfilled.

Mother Eustachia was born in Koenigshuette, Upper Silesia, on February 26th, 1889. She was brought up in Beuthen, entered the novitiate of Trebnitz (Silesia) in 1910 and took her vows in 1914. In 1930 she came to Jerusalem as procurator of the Hospice of St. Charles Borromeo. In 1939 she was appointed Mother Provincial of the Congregation's Province of the Orient, which has its seat in Jerusalem, and which exercises jurisdiction over the establishments of the Congregation in the area and Middle East.

RESUMPTION OF PILGRIMAGES TO THE HOLY LAND

(By Dr. M. Mendes)

Ever since 1935, and up to the termination of the British mandate, the disturbances, the lack of security along the roads, later the World War, later still the irregular and the regular war of the Arab States against Israel, had made it dangerous, and indeed impossible, for Christian pilgrims to visit the Christian Sanctuaries in the Holy Land. It was only with the establishment of the State of Israel that the country attained a state of security and peace which made it possible for the pilgrimages to be resumed.

On the approach of the Catholic Holy Year of 1950, the Government of Israel realised that a great number of devout Christians were

desirous of visiting the sanctuaries in Israel. It was, therefore, decided to study ways and means of making entry into and journeying through the country possible and easy for pilgrims, whether Catholics or adherents of other Christian confessions.

Security of travel and free access to the sanctuaries in Israel were re-established. But a number of other problems required solution:—

1. By far the most important of the Holy Places lay in Jordan-held territory. But, then as now, only an armistice, and no definite peace existed between Israel and Jordan, nor was there even a frontier post enabling pilgrims to cross from one side to the other.
2. Some pilgrims' hospices had been damaged during the war, and some others had been occupied by refugees.
3. Many of the roads leading to the sanctuaries had been damaged by military operations and approach to them had become difficult.
4. As a consequence of the war, there was a shortage of foodstuffs.

To these problems were added those others which, whenever it is sought to resume a long interrupted practice, inevitably arise either because of the changes in conditions or from lack of experience or of adequate machinery.

To cope with these problems, the Government, at the initiative of the Ministry of Religious Affairs, appointed a permanent inter-Ministerial "Committee on the Question of Pilgrimages". It was composed of representatives of the following: the Prime Minister's Office, the Ministries of Immigration, Foreign Affairs, Finance, Religious Affairs, Communications and Police, and the Department of Tourism.

The Committee, both directly and through two local sub-committees in Jerusalem and Haifa, studied the various aspects of the question.

The following measures were taken:—

1. It was decided to establish a frontier post between the Israel-held and the Jordan-held sectors of Jerusalem, and to authorize the passage of pilgrims in either direction, so that travellers, whether arriving in the Israeli or the Jordan zone, could visit the other zone, and then go back and leave by the side from which they had come in. The Israeli representation on the Armistice Commission submitted the proposal to the Jordan members, in order to ascertain what would be the attitude of Jordan towards the pilgrims and in regard to the frontier posts. At first, Jordan refused to open a passage for pilgrims into their territory; subsequently they agreed, but only on condition that it should be in one direction only. This frontier post began to function on January 12th 1950, together with all the services attaching to it: registration, customs, police, health, currency, tourist bureau, etc.
2. To ensure accommodation for the pilgrims, the Israel Government remitted an amount of IL.5,000 to the Consul-General of France as a contribution towards the cost of repairing the hospice of Notre Dame.

3. The roads giving access to the sanctuaries which had been damaged by military operations were repaired.
4. The Ministry of Supply guaranteed the provision of foodstuffs.
5. Instructions were given to all the Israel Consulates abroad to facilitate the issue of visas to the pilgrim groups. Special forms for this purpose were printed.
6. Instructions were issued which would enable arrivals and departures to be put through in the best and most expeditious manner.
7. Contacts were made with the Ecclesiastical Authorities for the purpose of co-ordinating the movements of pilgrims.
8. Special courses for guides were organized.
9. Guide-books were published in English, French, Spanish and Italian.
10. Meetings were held with police and Government officials, whose duties would bring them in contact with the pilgrims, in order to acquaint them with the details of the forthcoming pilgrimages.
11. Despite the fact that peace was not yet established with the Arab countries, large numbers of the Christian population (which consists almost entirely of Arabs) were allowed, during the Christian festivals, to go on pilgrimage to the Holy Places on the Jordan Side.
12. Groups of Christian Arabs resident in Israel were given permission and facilities to go on pilgrimage to Rome.
13. During the Christmas period, the Israeli authorities offered to make available to pilgrims the road—closed since the hostilities—which leads from New Jerusalem to Bethlehem. This would have made it possible for the procession to set out from the Jaffa Gate and to follow the traditional route. But the Jordan authorities refused the use of this route except to the Consular Corps of Jerusalem.



All these problems were examined and disposed of in time for the necessary measures to be completed by the Eve of the Holy Year 1950; and on January 13th of that year the first group of pilgrims disembarked at Lydda Airport. It was under the direction of Sgr. Pompéi, of the pilgrims' organization "Felix Roma"; its spiritual leader was Mgr. Florit. The group visited the shrines at Nazareth, Mount Tabor and Tiberias and, after a tour of the country, reached Jerusalem. The Mayor of Jerusalem, Mr. Auster, gave a reception in their honour. He had previously issued a proclamation calling upon the people of Jerusalem to welcome the pilgrim groups. Responding on behalf of the pilgrims to Mr. Auster's words of greeting, Mgr. Florit expressed his entire satisfaction with the facilities which had been afforded by the Government. On the same day, the party crossed to the Arab zone.

This first group was followed by many others. The pilgrims have included a large number of distinguished prelates and personalities of the first rank from many countries.

The number of organized groups of pilgrims who came here during the period from January 1st, 1950 to October 4th, 1951, was 64.

The pilgrims hailed from no less than 36 countries, as follows:—
English-speaking countries: Australia, Canada, Great Britain, Ireland, New Zealand, U.S.A.

Continental Europe: Belgium, Denmark, France, Holland, Italy, Luxembourg, Poland, Portugal, Roumania, Spain, Switzerland.

Latin-America: Argentine, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Ecuador, Mexico, Nicaragua, Peru, San Domingo, Uruguay, Venezuela.

Far East: Ceylon, India, Japan, Philippines, Vietnam.

THE PONTIFICAL BIBLICAL INSTITUTE: ROME—JERUSALEM

(By the Rev. Father A. Semkowski, S. J.,
Director of the Institute in Jerusalem)

In that part of Jerusalem where the Israel Ministry of Religious Affairs has its offices, several buildings draw the eye by their striking architecture; whilst the well-laid-out gardens which surround them still further enhance their beauty. One of these buildings, almost facing you as you leave the Ministry of Religious Affairs, is the Pontifical Biblical Institute. With its four square imitation towers, its walls of chiselled stone, its high arched windows and, to the south, its large gallery with paintings of Biblical landscapes, it is an impressive edifice.

The Institute in Jerusalem is a branch of the Pontifical Biblical Institute in Rome. Both are the property of the Holy See. The Institute in Rome has been recognized by the Lateran agreements, a circumstance from which it derives certain privileges. The importance and the aims of the Jerusalem Institute will be better appreciated after a brief account of the objects and spheres of activity of the mother Institute in Rome.

Towards the end of the last century, and particularly after the proclamation by Pope Leo XIII of the Encyclical "Providentissimus Deus", Biblical studies developed greatly among Catholics; and the need was felt to establish, in the very centre of Catholicism, an Institute specially equipped for the training of professors and scholars in Biblical studies, on lines which would avoid certain of the errors that were spreading at that time.

Leo XIII had approved the foundation charter and the statutes of the new Institute; but it was not until 1909 that his successor, Pius X, carried them into effect. A French family undertook to cover the cost

of the enterprise, which was entrusted to the Company of Jesus. Father Leopold Fonck was its first President. Since then, the Jesuit Fathers, under the direct control of the Pope, have been in charge of the Institute of Rome and of that of Jerusalem, which is of more recent date, and have promoted their development.

The Institute in Rome (Piazza della Pilotta 35) consists of two Faculties: the Biblical Faculty and the Faculty of the Ancient Orient. The latter has the function of promoting the study of the countries of the Ancient East which surrounded "the country of the Bible"; it has four sections,—Semitic studies, Assyriology, Egyptology and Sanskrit-Iranian studies.

The chief subjects in the Biblical Faculty are Biblical Exegesis (Old and New Testaments) and Biblical Theology. Other subjects taught, apart from Hebrew, Aramaic, New Testament Greek and some 15 other oriental languages, include the doctrine of inspiration, hermeneutics, history and criticism of the Hebrew and Greek texts, history of the Canon, Biblical geography, history and archeology, etc.

The teachers of the Institute are nearly all members of the Jesuit Order; the students, however, are priests of the secular and of the regular clergy of any nationality or language, and also laymen.

In addition to their teaching duties the professors of the Institute publish or assist in the publication of a number of periodicals, including the quarterlies "Biblica" and "Orientalia", the bi-monthly "Verbum Domini", and the following series: "Analecta Orientalia", "Scripta Pontificii Instituti Biblici", "Monumenta Biblica et Ecclesiastica", and "Biblica et Orientalia".

The Branch Establishment in Jerusalem

It was felt, however, that it was not enough to give the students of the Institute theoretical teaching only: they must be offered the possibility of acquainting themselves on the spot with the scenes from which the Bible took its birth. This called for a stay of several months in the Near East, with the guidance of teachers capable of initiating them into the knowledge of these countries. Hence from the very foundation of the Institute in Rome the need was felt for a branch in the Near East for first-hand study of the countries of the Bible. Eventually, the present site, 400 metres west of Jaffa Gate, was bought in 1924, and a building put up, which was inaugurated in June, 1927, and which in normal times is very conveniently situated for excursions to the archaeological sites of the Old City and the surrounding country.

The Institute of Jerusalem is thus only a branch of the parent Institute in Rome. It does not offer full study courses in Biblical literature or related subjects: it aims to enable the students in Rome to supplement what they had previously learned only from books by first-hand acquaintance with the archaeological, geographical and other

aspects of Palestine. Accordingly, the Institute, between the First and Second World Wars, organized in the course of each year one or two Biblical tours for its own students and other priests, including visits to Greece, Turkey, Syria, the Lebanon, Transjordan, the Negev, Egypt and the Sinai Peninsula. It is hoped to resume these tours soon. Some of the students stayed five or six months at the Jerusalem establishment, to make a more thorough study of the geography and archaeology of the country under the guidance of resident professors.

In the building in Jerusalem are displayed group photographs of those who have participated in these tours since 1913, i.e. a few years after the foundation of the Institute in Rome and long before that of the Jerusalem establishment. Many faces may be seen in these photographs of men who were then young student priests and have now risen to distinction, such as His Eminence Ernest Ruffini, now Cardinal Archbishop of Palermo, His Excellency Mgr. Gustavo Testa, the present Apostolic Delegate in Palestine, Transjordan and Cyprus, besides others who are now professors in diocesan seminaries and at Catholic universities, authors and preachers, major superiors in the religious orders, and diocesan bishops.

When not engaged in conducting Biblical excursions or teaching, the professors of the Institute in Jerusalem explore the country from the archaeological and geographical points of view. The first director, Father Alexis Mallon, during an excursion in the Jordan Valley, came upon the site of the Teleilat Ghassul; here he himself, from 1929 to 1938, and, after his premature death, his successors, carried out important excavations. The results have been published in two volumes which are considered by specialists to be of great value for our knowledge of the Chalcolithic period (the transition period between the Neolithic and the Bronze Ages). The objects found during these excavations form the bulk of the exhibits in the museum of the Institute in Jerusalem.

The Jerusalem Institute also possesses a library, for the use of its teachers and students, which, though not large (about 6,500 volumes), is specialized. While not a public library, it admits outside readers if provided with serious recommendations—archaeologists, University professors and students. The authors of the new Hebrew Biblical Encyclopaedia now being published in Jerusalem have greatly benefited from it.

During the Second World War and the subsequent Arab-Jewish struggle, the activity of the Institute as such had, of course, to be interrupted. In the course of the fighting in Jerusalem the building, which was near the front lines, suffered some damage; over 200 window panes were shattered by bullets, the interior walls of six rooms pierced by a six-pounder anti-tank missile, the cement pillars of some windows and of the terrace broken in greater or lesser measure, the terrace itself

ashed by a grenade, whilst bullets coming from the Old City destroyed the water pipes and beheaded the trees in the garden.

Immediately after the cessation of hostilities, the Israel authorities supplied the Institute with glass for the windows, and with cement, tar and pipes for the most urgent repairs.

As the result of the division of the city between two States, the Institute is now located in the New City (Israel zone), whilst nearly all the Biblical and archaeological sites of Jerusalem and the surrounding area are on the other side of the frontier. The students therefore stay as long as possible in the Arab part of the city and cross into the Jewish town only for the time necessary to visit the few sites that are of interest to them; and their stay is also cut short by the difficulty of feeding adequately a large number of guests in these times of general shortage of foodstuffs.

During the first eight months of 1951, over ninety priests—amongst them 36 students of the Biblical Institute in the strict sense of the term—stayed at the Jerusalem Institute. They had every reason to be thankful to the Israel authorities, who gave them all the facilities in their power, and even enabled them to visit certain historical sites which are now in a military area. The Israel authorities also allow the Director of the Institute to cross into the Arab city (the Old City) whenever he so desires. What he has not been able to obtain until now, on the other hand, is a permit for permanent residence in the country, and he is obliged from time to time to request the extension of his temporary permit. This is due to the absence of a law regulating the residence of foreigners in Israel. It is hoped that this gap in the legislation will soon be filled—thus no doubt contributing to better relations between the Catholics and the State.

As for day-to-day contacts, the Institute enjoys the general respect of the Israel authorities and of the population. Its professors and its students maintain good relations with scientific and official circles.

THE SISTERS OF ST. CHARLES BORROMEO

*(By Sister Berchmana, Mother-Superior of the Hospice of
St. Charles in Jerusalem)*

The Congregation was founded in Nancy, France, in 1652, and will celebrate its tercentenary next year.

In Palestine, the Sisters have been active since 1886, when the Society for Palestine (Palaestina-Verein) opened a Pilgrims Hospice near the Jaffa Gate, and invited the Sisters of St. Charles Borromeo to manage it. Shortly after, a Day School and a Boarding School were attached; but these have since been removed to the Hospice of St. Paul

in the Old City. In 1921 the Provincial Mother-House was transferred from Alexandria to Jerusalem.

The Jerusalem Hospice "Queen of Angels"

The premises of the Hospice soon proved inadequate for the many works of charity which the Sisters were called upon to perform. Hence in 1893, by the good offices of the Latin Patriarchate, a building was hired for the Sisters in the German Colony, to house a Home for the Aged and as a Centre for their many other charitable activities. This building, too, soon proved quite inadequate, and a large plot was acquired for a building, the erection of which the Sisters themselves supervised. To this day, it has not been possible to complete the various wings of the building according to the original plan. But by 1905 it had advanced sufficiently to enable the Sisters to move in with their wards. Here, too, they set up a Kindergarten for the numerous children of the neighbourhood who were left without any care during the day, and a girls' school; also a Dispensary for the poor, which was soon much frequented and has remained open ever since.

After World War I, British officers and Government officials sought accommodation in the Hospice, and continued to do so throughout the Mandate period. In 1921, it was elevated to the rank of Provincial House of the Order, and a Novitiate opened in it. At the beginning of the Arab-Jewish war, it was placed under the protection of the International Red Cross, and offered an asylum to a large number of refugees. With the return of normal conditions, the Sisters were able to resume their activities—the Aged Home, the Orphanage, the Dispensary and the Hospice—without interference. The Hospice welcomes people with and without means, without discrimination on grounds of nationality or religion. Among its guests are United Nations officials and priests visiting the Holy Land.

In 1920 the General Council of the Order decided to place the entire property of the Congregation in the Middle East under the Sacred Congregation De Propaganda Fide. In 1930, the Very Rev. Father Brandes, C.F.M., was instrumental in achieving the affiliation of the Congregation to the Franciscan Order. In April, 1950, the Sisters of Jerusalem founded their first new establishment outside Israel, taking charge of the household in the Clergy House of Westminster Cathedral in London.

In June, 1951, Mgr. A. Vergani was appointed Curator of the Congregation in Israel by His Beatitude the Latin Patriarch of Jerusalem.

Haifa

The Hospice.—The Haifa Hospice at the foot of Mount Carmel was opened in 1888. As in the case of Jerusalem, the Sisters were invited to Haifa in order to manage a pilgrims' hospice and at the same time to perform works of charity for children and aged persons, orphans,

and the sick. At first the Sisters occupied a house hired for them by the Society for Palestine. In the year 1895, the Hospice was transferred to a building erected by the Sisters in the German Colony. Later an adjacent garden was acquired, which has ever since supplied the Hospice with fruits and fresh vegetables.

A girls' day and boarding school was opened, where instruction was given not only in elementary subjects and languages, but also in needlework and domestic science.

In Haifa, as in Jerusalem, British officers after the First World War sought accommodation in the Hospice; and this helped to overcome the financial difficulties resulting from the cessation of the flow of pilgrims. During the Second World War the Hospice was spared major damage. At the close of the Jewish-Arab hostilities, its doors reopened for pilgrims and other guests. In 1950 a kindergarten was established which soon had a large number of pupils; two-thirds of the applications had to be rejected for lack of accommodation.

St. Raphael Hospital.—In Haifa, as in Jerusalem, the Sisters cared for the sick. At first hired premises were used, but in 1905 the hospital became the property of the Congregation. During 1917 and 1918, part of it was used as a military hospital, but was finally returned to its owners and was then able to expand considerably, devoting itself particularly to treatment of the poor.

As space became more cramped, a nearby plot was bought, on which a Sisters' Home was built and to which the dispensary was transferred.

At the beginning of the Second World War, the Sisters were interned and the hospital was used for military purposes, and later occupied by the Israel authorities. Negotiations for its restitution are being conducted with the Israel Government by Mgr. Vergani.

"Eliasruh".—The beginnings of "Eliasruh" date back to 1902, when the Congregation bought a plot on Mount Carmel. Trees and vines were planted, and a small but well-appointed house built as a convalescent home for ailing sisters. The beautiful views from Mount Carmel, the healthy air, and the shady park soon attracted other guests as well, whom the Sisters were always willing to welcome. The payment offered by the guests for their accommodation was a valuable contribution to the costs of running the home, which gradually expanded. In the course of time, the Sisters also opened a small day and boarding school, which developed well until the beginning of the Second World War. "Eliasruh" continues to be very popular with those seeking a quiet vacation, especially during the hot summer season. In the winter of 1950, the violent storms and heavy snowfall caused more damage to "Eliasruh" than had been caused by the war. The crowns of a hundred trees were swept away and the bare trunks offered a sorry spectacle.

"Home of the Holy Family" in Nazareth

In 1936, a small house on a hill near Nazareth was bought by the Congregation, to offer a peaceful home to the aged Sisters; they moved there in the same year. In 1937 an old mill nearby was also bought, but it was not until 1947 that the thorough interior reconstruction required could be carried out. In 1946 the garden was enlarged by purchasing an adjoining plot. In 1939 the Sisters were compelled to leave their home; afterwards the Franciscan Sisters, whose convent had been occupied by Poles, urgently needed it as a school; but on the latter's departure in 1947, the Sisters of St. Charles Borromeo returned, accompanied by several elderly women from Nazareth and the neighbourhood who had been living in pitiful conditions.

During the occupation of the town by the Israel Forces in 1948, the home suffered no hardships or damage of any kind, and now the elderly Sisters of the Congregation once again pass the evening of their lives in well-merited peace in their Nazareth home, on a hill which the bustle of daily life does not reach and which offers a splendid view of the town below, lit up by thousands of lights in the evenings. The Sisters have their financial difficulties and are in need of support, which is granted them as far as possible by their other houses.



This description of the activities of the Sisters of St. Charles Borromeo makes it clear that they are able to carry out their work of mercy without any hindrance, whilst there is every reason to hope that the difficulties at present surrounding the admission of Sisters from abroad will also be disposed of in due course.

THE SISTERS OF ST. CLAIRE (CLARISSES)

(By the Rev. Mother Elizabeth of the Calvary, Abbess)

Daughters of the great Franciscan family, their Rule of life was drawn up by St. Francis of Assisi for St. Claire. Based on the strictest poverty, this rule forbids them to have any possessions, individual or collective. For the rest, fasting and abstinence are their constant practice. They recline on a simple mattress of straw; their raiment is a dress of baize; they go barefoot. At midnight they rise to chant the Office and thereafter remain in prayer for one hour.

They communicate with the outside world through their parlour. But this parlour is closed off by a severe screen, covered on the inside by a black draping which makes the speakers completely invisible to one another. They keep silence except during the period of recreation permitted by the Rule. Two "tourières" Sisters receive at the screen the orders from within and attend to the requirements of daily life.

Reaching Palestine in 1884, from Paray-le-Monial, and proceeding by way of Nazareth, the Sisters set up a provisional establishment in Jerusalem in a house situated on Mount Zion. It was in this temporary abode that Sister Claire Harmel, shortly after taking her vows, died in holiness at the age of twenty-six.

In 1890, the Clarisses moved into their present convent on the Bethlehem Road; but this establishment was only completed in 1914, after untold trials. The War, however, abruptly forced them into exile; and it was not until 1919 that they returned to the Convent, which had been occupied by the soldiers and horses of the Turkish Army. One can imagine the labour needed to cleanse the buildings, newly built when the Sisters had left them; moreover, because of their extreme poverty, the Sisters had to take upon themselves the greatest part of this laborious task.

In 1927 a new calamity fell upon the monastery,—the havoc wrought by the earthquake of that year. A great Paris newspaper thereupon opened a subscription, which brought in the very necessary aid, for the building had been shaken to its foundations and the ceilings had collapsed.

The Second World War brought no repercussions specially worthy of note; but in 1948 the battle for Jerusalem found the buildings of the Clarisses in the line of fire,—Arabs on one side, Jews on the other. Bullet marks and fragments of mortar shells still offer their silent testimony. How did the Sisters find the strength to remain amidst this inferno? The courage that is born of faith in divine help maintained them at their post of prayer. The entrance gate was on the Israel side, and the Sisters received at the hands of the military leaders understanding and kindly aid; a tale of precious worth, which one day perhaps, if possible, will be told in detail. All honour to the Israel authorities; the Clarisses are grateful, and will not forget.

One name, that of Père de Foucauld, remains inseparably attached to this house. Gentle servant of the Clarisses of Nazareth, under the name of "Frère Charles", he came on June 24th, 1898, near to the ramparts of Jerusalem, bearing a message for the Mother Superior of the Clarisses of the Holy City. When night fell, he lay on the ground in a field close to the convent. A remarkable man, clad in poverty, speaking and writing like a sage, saintly in prayer, he was retained by the Superior, Mother Elizabeth of Calvary. In "Frère Charles", this poor workman who lodged in an empty hut, alongside the house of the negro janitor of the Sisters' small domain, and who reached the utmost limit of self-effacement, God inspired the thought of priesthood. It was due to his contact with the Clarisses of Jerusalem that this resolution was taken by Vicomte Charles de Foucauld, Officer of France, who had explored Morocco and who was destined to die one day, a hermit in

the Sahara, in the odour of sanctity,—inspirer of the “Little Brothers” and of the “Little Sisters” who will bear his name.

But, it will be asked, how do these Clarisses find the means of life in this voluntary isolation? The answer is—from the humble work of their hands and from the offerings of benefactors who used to come from France, from Canada, from the Old City . . . and now, who knows . . . from Heaven. The fact remains that no cry of distress finds them unresponsive: an everlasting miracle, they receive little and give much. What then sustains them? Their love of God and of men, for whose sins they desire to make atonement. This love it is which is the true meaning of their life of sacrifice.

THE JERUSALEM Y.M.C.A. IN 1951

(By Mr. J. L. Putnam, Secretary General of the Jerusalem Y.M.C.A.)

On the cornerstone at the entrance to the Jerusalem Young Men's Christian Association are the words, “These buildings are dedicated to the glory of God and in memory of his only begotten Son”. In keeping with the long tradition of world brotherhood centred in the Christian faith, the Jerusalem Association has served as an international Christian centre. Visitors from all parts of the world have come to see the unusual beauty of the Jerusalem Y.M.C.A. buildings and to participate in its fellowship. Even as the symbolism everywhere evident in the buildings is drawn from the Christian, Hebrew, and Moslem faiths, so in its membership the Jerusalem Y.M.C.A. has welcomed persons of all faiths.

The membership card of the Jerusalem Association sets forth this purpose: “to develop the character and usefulness of its members and to advance their spiritual, social, intellectual, and physical growth”. The Association's ideals and purposes are, as in all Y.M.C.A.'s throughout the world, based on the teachings of Christ. Its programs seek to develop:

- Physical fitness and skills,
- Active and informed minds,
- Regard for rights of others,
- Appreciation and expression of cultural values,
- Understanding and use of religion in daily life,
- Volunteer service beyond vocation,
- Intelligent participation in advancing social justice,
- Balanced living—mentally, physically, socially, spiritually, and
- A sense of world understanding and fellowship.

In this regard, the Y.M.C.A. tries to be a fellowship which expects its members to be of service to their fellows and the community without distinction as to race, religion, or political affiliation.

The Jerusalem Association is a non-profit organization. All that is

paid in fees returns to the members and the community in various services. The Y.M.C.A. has an advisory group of Christians of the community to assist in formulating policy and administrative decisions. The International Committee of the Young Men's Christian Associations of the United States and Canada is the custodian of the property and final policy.

As a part of the World's Alliance of the Young Men's Christian Associations, the Jerusalem Association is one among 9,675 Y.M.C.A.'s established in 77 countries. The combined world membership is more than 3,600,000.

In the Palestine area Y.M.C.A. work is directed in part through the offices of the New City Central Association, where Mr. J. Leslie Putnam, General Secretary, and Mr. Herbert L. Minard, General Program Secretary, represent the International Committee of Young Men's Christian Associations. In addition to the major plant on Julian's Way, the Sa'ed and Sa'eed (Jerusalem) Branch on Nablus Road in the Jordan sector forms an important part of the expanding program of Y.M.C.A. work in the Middle East. The Nablus Road Branch, with its 350 members, is the centre for directing an important grade school for 600 refugee boys near Jericho. Another Association of similar strength serves the predominantly Arab and Christian community of Nazareth. The Association also maintains Camp Peniel on the Sea of Galilee near Tiberias, and Tel Boaz, the Field of the Shepherds, near Bethlehem.

During 1951 membership in the Jerusalem Central Association has grown to 1,600. This is a gain of five hundred members over the previous year. More than ninety per cent of the membership is Jewish.

The membership includes a Junior Department for 100 boys between the ages of 12 and 16 and an Adult Department for men and women. The physical department is now operating at full capacity with more than 1,200 members using the gymnasium, squash and tennis courts, special exercise room, swimming pool, showers and athletic field.

In cooperation with the Department of Education of the Government the Y.M.C.A. enrolled nearly 600 children in its spring learn-to-swim program. In cooperation with other organizations boxing, wrestling, tennis, and basket-ball tournaments were revived. The Y.M.C.A. hopes to be able to expand in usefulness to the community by bringing together many organizations and sports clubs for cooperative athletic and recreational programs.

Four hundred members enrol primarily to use the 25,000-volume library. The library, in addition to the usual subjects, has a special section for students of religion called the "Jesus Library." The library circulation for the year is expected to exceed 30,000 volumes, a 100 per cent increase over 1950.

During the year a Social-Educational program was launched. This program, designed to give specific instruction in certain branches of

learning, combined general recreational and cultural activities and helped many young people to become acquainted. Into this plan of fellowship were brought 200 members in the fall, winter, and spring term. Formal classes included instruction in English, French, Arabic, Hebrew, stenography, art and music appreciation. Lectures, music programs, motion pictures and dramatics, social and folk dancing have formed an important part of informal activities. Special club interest groups have been sponsored around photography, hiking and outings, painting, dramatics, table tennis, and bridge.

The Christian emphasis activities have included activities during the Easter and Christmas seasons and an oecumenical worship service in November on the the World Day of Prayer of the Y.M.-Y.W.C.A.'s. A regular Y.M.C.A. feature is a Sunday evening vesper service called the "Christian Fellowship" preceded by a half-hour of religious music played on the 35-bell carillon in the "Jesus Tower". Special observances were also held by the Nablus Road Branch on Palm Sunday with a Pilgrimage from Bethany to the Mount of Olives, and on Christmas Eve at the Field of Boaz, the Field of the Shepherds near Bethlehem.

As an international centre the Central Branch Y.M.C.A. has performed a unique service in offering its facilities to numerous organizations. Its physical department has been used by the public schools, Hebrew University, and the sports clubs of Hapoel, Maccabi, and Bitar. Among organizations using the Y.M.C.A. auditorium and lecture room have been the Israel Medical Association, WIZO Congress, Hebrew University, Ministry of Labor, Kol Israel Broadcasting Service, Kupa Holim, Hotel Owners Association, Israel-American Friendship League and the Society for Prevention of Road Accidents.

A more personal service has been rendered to many members, recent immigrants to the country, who have come to the Y.M.C.A. staff for counsel. In this way the Association has helped many persons to make essential adjustments.

The Y.M.C.A. has kept at the centre of its work its Christian concern for the welfare of people. It has collaborated with the International Red Cross Society, the United Nations Organization, and CARE. Through its lecture and discussion programs it has provided opportunity for members to consider the social implications of national and international trends. Its effort has been to help its members to find an abundant life. The spirit of this endeavour is expressed best in the inscription carved in stone on the Y.M.C.A. auditorium: "In essentials unity, in non-essentials liberty, in all things charity". It is hoped that this approach will assist Y.M.C.A. members and the community as a whole in the tasks of building a future strong in brotherhood and goodwill.

REVIEWS OF BOOKS

The editor of this publication has received a number of books and reviews dealing with the Holy Land and its Sanctuaries, some of which are described and reviewed below. He wishes to express his most sincere appreciation for these gifts. In particular he wishes to thank His Exc. Mgr. Gustavo Testa, the Apostolic Delegate in Palestine, and the Most Rev. Father Giacinto Faccio, O.F.M., Custos of the Holy Land, who were so kind as to send him some time ago the magnificent volume "Il Santo Sepolcro di Gerusalemme".*)

IL SANTO SEPOLCRO DI GERUSALEMME; SPLENDORI, MISERIE, SPERANZE". Bergamo, Istituto Italiano d'Arti Grafiche, 1949.

This beautifully produced volume of 156 lavishly illustrated pages of text with 29 additional plates was published at the initiative of Mgr. Gustavo Testa and with the financial assistance of the Custody of the Holy Land on the occasion of the eighth centenary of the consecration of the Crusaders' Basilica of the Holy Sepulchre. Its purpose was to draw the attention of all Christians to the present sorry state of the church building and to suggest a project for its comprehensive reconstruction. The Church of the Tomb of Christ, Mgr. Testa recalls in his preface, now offers a most unworthy spectacle, surrounded as it is on all sides by unsightly buildings (mostly secular) and having been under constant repair after the various fires and earthquakes.

Since the great earthquake of 1927, which almost caused the collapse of the Crusaders' Dome over the aisle, bent the pillars of the Rotunda, badly shook the façade, and deeply cracked the walls, the condition of the structure has been particularly lamentable. During the Second World War the Mandatory Government carried out extensive shoring-up operations, so that now three great square towers of steel girders support the façade, covering it entirely and encumbering half of the courtyard, whilst throughout the church heavy wooden scaffolding obscures all its architectural features. Add to this that, owing to the "status quo" agreements, the interior is now a maze of numerous and for the most part insignificant chapels, which resound with the din of the ceremonies conducted simultaneously by the various rites.

Instead of partial structural repairs, Mgr. Testa holds, there should be a total re-designing on a grandiose plan, aiming not at a replica of the present church, but at something newer and much bolder. Whilst

*) To this was added a copy of "Miniatures of the Renaissance", containing 3 beautiful plates of Humanist codices and printed works which are in the Vatican Library. One of the plates shows a page of a Hebrew codex, written in Mantua in 1436, of Rabbi Jacob Ben-Asher's "Arba Turim", and a beautiful miniature in the Lombard style representing a Jewish wedding scene. This book gave the editor peculiar pleasure, for it brought him back to the happy days when he was still entirely given to his "Humanities".

preserving elements of the ancient Constantinian Basilica, the new Church would embrace separate spacious churches for the Latin, Greek Orthodox and Armenian rites with free access to the Central Rotunda and smaller chapels grouped around the Rotunda for the Coptic, Abyssinian, Syrian and Anglican rites. (The last-named has hitherto not been represented in the Church of the Holy Sepulchre). This arrangement would eliminate crowding and cause for dispute between the rites. The small buildings around the Church should be demolished, so as to give a full and unimpeded view of its broad and imposing precincts. The seven convents and pilgrims' hospices would be removed to the outskirts of the precincts and re-designed on sound architectural lines.

At the request of Mgr. Testa, the architects Antonio Barluzzi and Luigi Marangoni in 1941 drafted a plan of reconstruction, which was published in the volume and which Mgr. Testa offers tentatively not as "the" project, but as a possible one. He expresses his confidence that the other rites, as well as the owners of the numerous buildings around the Basilica, will ultimately agree to a solution on the lines proposed, and that Christians of all communities throughout the world will generously respond to an appeal for funds.

The book falls into three parts:—first a "History of the Basilica" in French, from the expert pen of Father L. H. Vincent, P.P.; secondly, a Survey by Father P. D. Baldi, O.F.M., of the historical development leading up to the present "status quo"; thirdly, a detailed explanation by the architects themselves, of their design. This latter, with its four spiral towers—two flanking the Latin Church to the East, the other two alongside the Greek Church in the South and the Armenian Church in the North—and the several cupolas rising above the spacious precinct, is certainly most impressive. H. J.

1342-1942, CUSTODIA DI TERRA SANTA. The Franciscan Printing Press, Jerusalem, 1951. Pp. 298.

This richly illustrated collection of essays has been published, by order of the Custos of the Holy Land, on the occasion of the six hundredth anniversary of the juridical constitution of the Custody in 1342. Owing to the Second World War and the subsequent disturbances in the country, the celebrations, originally scheduled for 1942, were postponed to 1950, the Roman Catholic Holy Year.

The present memorial volume has as its object to tell the story of Franciscan activities in the Holy Land during these six centuries in its various aspects, and it fulfils this task admirably. It reproduces a circular letter of the Father Custos, issued on the occasion of the sixth centenary which gives a general outline of the history of the Franciscans in the Holy Land, where they first arrived in the year 1219, at the personal behest of St. Francis of Assisi. The Custody was officially constituted in

the year 1342, by the bulls "Gratias agimus" and "Nuper carissimae" of Pope Clement VI.

The Father Custos refers to the relations of the Order with the Moslems and with other Christian Communities in respect of the Guardianship of the Holy Places. A list is given of the many convents, schools, trade schools and colleges, libraries and museums, and hospices, which have been established by the Order. Reference is also made to the large printing press, at which the volume under review was produced.

The fifteen scholarly essays that follow each illustrate some aspect of Franciscan activities in the Holy Land. Of particular interest are:— "Archaeological activities of the Custody and of the Studio Biblico Francescano (1858-1951)"; "The Parochial activities of the Custody of Terra Santa" (by Basilio Talatinian, O.F.M.); "The Schools of Terra Santa" (by Giuseppe Incelli, O.F.M.); "Pilgrims in the Franciscan Hospices throughout the centuries" (by Eletto Fralleone, O.F.M.); and a lavishly illustrated article by Antonio Barluzzi, the architect of so many Franciscan sanctuaries in Palestine, on "The new architecture of the sanctuaries in the Holy Land", in which he maintains the principle of "freely selecting from among the elements of the past those which are best suited to express the dominant sentiment of the place, naturally maintaining a unity of style, and cautiously adding elements from the remains of the past". H. B.

THE CATHOLIC SHRINES OF THE HOLY LAND, by the Very Reverend Paschal Kinsel, O.F.M., and Rev. Leonard Henry, O.F.M. With 150 original photographs and eight pages in full colour by Alfred Wagg. Farrar, Straus and Young, Inc., New York*.

The Catholic shrines of the Holy Land, their history and the chief celebrations attaching to them to-day, are displayed and described in this volume. Of its authors—both members of the Franciscan Order—the Very Rev. Kinsel resided in Palestine for seventeen years, whilst Rev. Leonard Henry, during his two years' stay, paid frequent visits to the religious sites and was in contact with people of all classes and all religions. They are now attached to the Commissary of the Holy Land in Washington, where they are engaged upon the publication of the "Crusaders' Almanac, a magazine devoted to the interests of the Holy Places.

Not the least valuable part of the book, and distinguishing it from the ordinary travel guide, are its very large number of excellent photographs, taken by Alfred Wagg, a veteran foreign correspondent who in 1949-1950 spent some eighteen months in Palestine as chief cameraman for the U.N. Palestine Conciliation Commission. In that capacity he was

* The copy of this book was kindly sent to the Editor by Brother Robert Linogoe, O.F.M., of Nazareth.

able to visit both the Israel and the Jordan sectors of the Holy Land and to take a rich series of unusual pictures.

Whilst mainly concerned with the chief Christian shrines, the volume shows an impartial approach to the non-Christian aspects of Palestine. In his Foreword, the Very Rev. Kinsel writes:—"Others have repeated the same prejudiced views that crop up periodically. As presented in this book, the Holy Land emerges as a living reality in word and picture".

Again, the Introduction to the book concludes with these words:—"Three outstanding religious groups, a monotheistic triangle formed by Jew, Christian and Moslem, claim Palestine to be their spiritual homeland. This trio, distinct in fundamental concepts of the Deity, diverse in credal expression, divided as to racial attitudes, is unanimous in asserting Palestine to be their unique spiritual heritage. Such convictions are supported by the sacred chronicles of each sect as well as the history symbolized in shrines and memorials and the love they have for this 'land all milk and honey, the best of lands.'"

In line with this approach, the book does not fail to describe the Jewish "Wailing Wall" and the Moslem Mosque of El Aqsa. There are photographs of Jews at religious study and at work. A description of various Jewish sanctuaries ends with the following passage:—

"The Jews, however, do not remain idly gazing upon the past. Israel has come to the land with well-planned scientific methods and now the desert blossoms like the rose. Trades have been revived, new industries have appeared, The Jewish university offers advanced courses in medicine, arts, sciences and archaeology.... What the future holds for the new State of Israel no one can predict with surety, but one thing is obvious and indicative of the achievement—these Jews love the land and are dedicated to it by their lives and labors."

H.B.

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